

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 31, 1988

Published Since 1877

'This is the day God has made for Bangladesh...'

By Anne W. McWilliams

"This is the day that the Lord has made for evangelism in Bangladesh!" said missionary R. T. Buckley during a recent visit to his home state of Mississippi.

Goals of the Baptist Mission in Bangladesh this year, he said, are "1,000 new believers to follow Christ in baptism" and "30 new churches." Other goals are to have 200 Baptist churches in Bangladesh by 1990 and 5,000 Baptist churches in Bangladesh, in God's time. It appears that the goal of 200 by 1990 will be met and passed, for there are now 113.

Last year, in 1987 alone, there were 600 baptisms, said Buckley — "the best year yet for baptisms." And he added, "These are all new converts from Hinduism."

Going back to the beginning, Buckley told the amazing story of church growth in Bangladesh.

"In 1957," he recalled, "There were seven or eight Baptist churches in East Pakistan (now Bangladesh). Up to 1975, the number had only increased to 17."

During 1975, Southern Baptist missionaries in Bangladesh gave a lot of study and prayer to consideration of mission strategy. They decided that if they were to reach Bangladesh for Christ by the year 2000 they must change their strategy. "The Holy Spirit directed us," said Buckley, "and we felt we must begin to reach groups and not just individuals." Thus, they closed the Bible reading rooms they had used up to that time.

They decided that they would go to

village leaders and say, "We have something to offer you that will help your people. Will you let us have a Bible reading class, give out Bibles, let the participants read them at home, and then come back and ask questions about what they have read?"

Looking back at that time, Buckley described it: "This would be like someone coming to the U.S. and asking 'Would you let us have a class in the Koran and let the people read it and then come back and ask questions about it?' How would we feel with such a request?" So they wondered how the village leaders in Bangladesh would react to their request.

"But we knew the Bible can do what no missionaries, preachers, or others can do. It reaches hearts prepared by the Holy Spirit, when the field is ready." They decided if the village leader said, "Yes," to their request, they would know it would be okay to begin a Bible class in that village, for the Holy Spirit had prepared the hearts. If the village leaders said, "No," they would take that as the Lord's direction to go elsewhere.

With this strategy, among the Hindus of Bangladesh, the number of Baptist churches grew, from 1976 until 1986, in number from 17 to 86. And from 1986 until early 1988, with those 600 baptisms last year, the number of churches jumped to 113.

Fran and R. T. Buckley live in Feni, in southeast Bangladesh, where they work with a tribal group which numbers 72,000. In 1985, this tribe had one Baptist church in just two years,

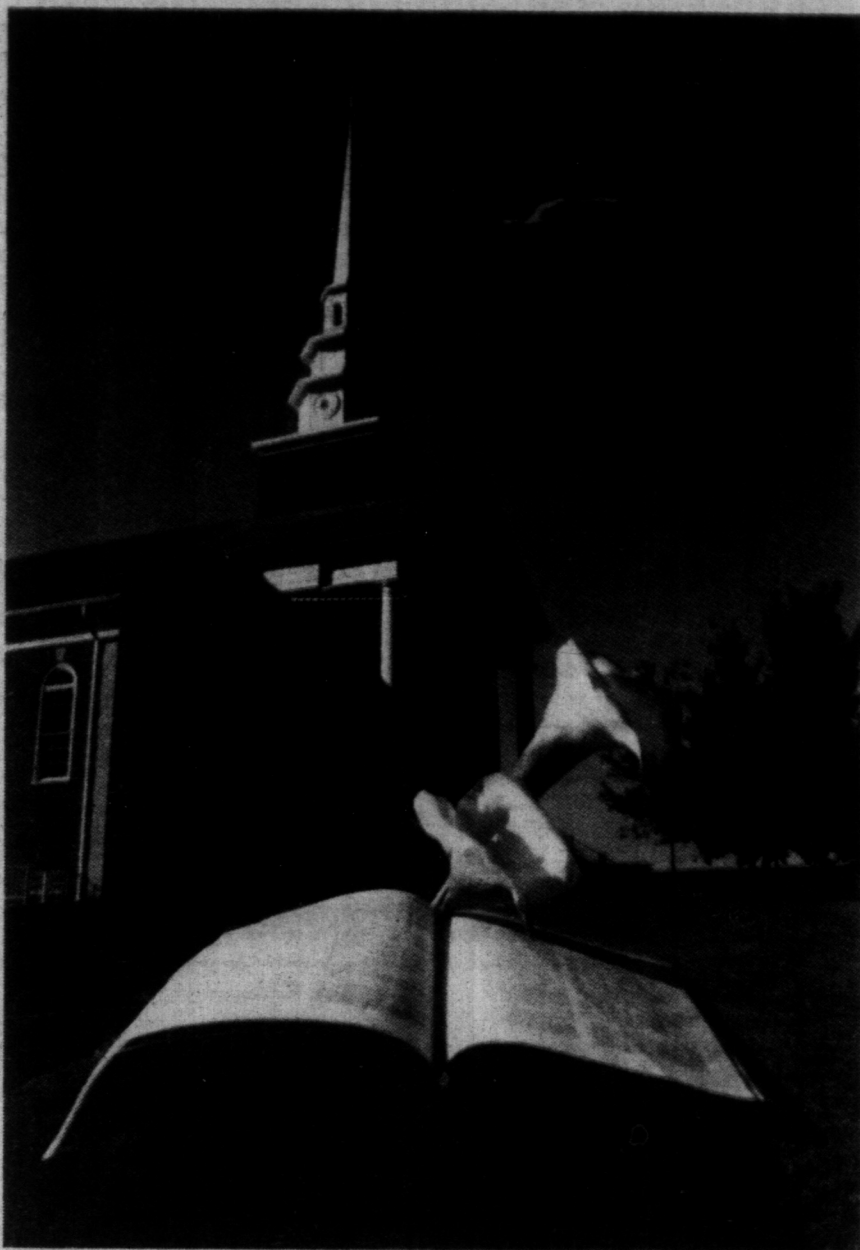
that number has grown to 11. Church leaders in the tribe say their goal is to reach all 72,000 for Jesus. Eight of the ten new churches there are results of new converts going to other villages and telling their relatives and friends of Jesus.

Buckley is helping to translate the Bible into this tribe's dialect. Also he preaches in from three to five churches every Sunday, traveling, usually, long distances between each sermon. The new churches have tribal pastors, but the missionaries try to help in each new church at least for a year, if possible.

"There is diversity of opinion among the leaders of Bangladesh," he noted. "Do we stop and train all these new churches, until they satisfy us? or do we keep starting new churches? The Baptist Mission thinks we should keep organizing new ones, while the response is so good. For us, the work of the Holy Spirit has taken on an added significance. The people are ready now! We mustn't stop!"

Baptism shows the final break with Hinduism. Then the villagers can see that the convert is really serious about being a Christian. Hence, all the converts are eager to be baptized, Buckley said, "almost to the point of fighting over who will be first in line!" When one group was waiting to be baptized, a woman stepped up and said, "I am the oldest here. I will be baptized first."

"I want to emphasize," said Buckley, "that the fields are white unto harvest."



Worshippers will gather at First Baptist Church, Lilburn, Ga., this Easter Sunday as the Home Mission Board emphasizes the Week of Prayer theme, "A Church for Everyone." Through Bold Mission Thrust, the Southern Baptist Convention hopes to attain its national goal of having 50,000 congregations by the year 2000.

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The half has never been told

By Kara Blackard

I Kings 10:1-13

Solomon was one of the most illustrious kings who ever reigned. As to his wisdom, he was without rival among men. As to his riches, he was the gauge by which others measured wealth. As to his popularity, he was known by the entire civilized world. So much had his fame spread abroad that multitudes were drawn to Jerusalem to sit at the feet of one who had been touched by the hand of God.

Among those who came was the Queen of Sheba who left the comfort of home and braved the dangers of a lengthy pilgrimage, because she wanted to know the truth about the king. And when she had met him and talked with him face to face, she said in verse 7: "The half was not told me."

I want us to consider Solomon as a picture of the King of Kings and Lord of Lords, and draw from the statement, "The half was not told me." First the half has never been told about:



Blackard

I. His Person: According to verse 7, the Queen of Sheba was an unbeliever. What she had heard about Solomon sounded too exaggerated to be true. But she wanted to know the truth, so she came. Those who have met our precious Lord know that the half has never been told about him. Verse 2 says the queen communed with Solomon of all that was in her heart. That is, she opened up and told the king things she had never told anyone. The reason? She was overwhelmed by his person.

I am truly thankful today that human wisdom can never fathom the greatness of our Lord. He is light and in him is no darkness. He is truth and in him is no error. He is the Divine Originator who calls the stars by name. Jesus said if the Queen of Sheba would go to such lengths to hear Solomon's wisdom, our responsibility is even greater, because one greater than Solomon

has come!

II. His Power: By anyone's estimation, Solomon was a man of great power. It was under Solomon that Israel's first navy was built. So massive was his calvary that he had to build cities just to house the horses and chariots. His army was so overwhelming that the perpetual enemies of Israel willingly became his servants. To resist such a king meant suicide. But Solomon's power was but child's play compared to the power of God. Life and death are in his hands. Those who choose to reject him do so at the peril of their own souls.

How thankful we should be that salvation is the "gift" of God. When Abraham was about to sacrifice his son Isaac, the angel of the Lord called from heaven and stayed his hand. The meaning is clear. Abraham would not have to give his son; God would give his Son!

The death, burial, and resurrection of Jesus Christ is still good news to a lost and dying world. Paul said that he is "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." One day the graves will burst open and death will lose its hold on those who have died in Christ. The same power that raised our Lord will raise his children and "So shall we ever be with the Lord."

III. His Provision: verse 13 says: "And King Solomon gave unto the Queen of Sheba all her desire..." The provision that Solomon made was limited only by her request. He was so rich that silver was as common as stones in the street. The shields of his soldiers were of beaten gold.

An old hymn says "Our Father is rich in houses and lands, He holdeth the wealth of this world in his hands." God's grace is still sufficient to meet our every need.

His provision is limited only by our requests that are made according to his will. In the words of James, "Ye have not because ye ask not..." Oh, how desperately we need to commune with God of all that's in our heart.

Kara Blackard is pastor, Wheeler Grove (Alcorn).

SOUTHERN BAPTIST CONVENTION
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Nashville, Tennessee



R. T. Buckley drinks a cup of coffee in the kitchen of his mother-in-law, Mrs. W. H. Goynes, at Picayune. He said he bought apples for children in Feni, Bangladesh, with a gift from Mrs. Eula Underwood of Picayune — the first apples the children had ever seen.

Editorials . . . by Don McGregor

Baptist Press affirmed

Over the last four months of 1987 the editor of the Baptist Record found himself involved in an operation that doubtless will have far-reaching implications. It was a study of the news releases of Baptist Press, Southern Baptists' nationwide news agency, as a result of a motion presented at the Southern Baptist Convention in 1987 in St. Louis.

The motion was "That the Executive Committee of the SBC investigate the balance, integrity, honesty, and the partisan politics of the Baptist Press from 1978 to the present, reporting their findings in next year's Book of Orders."

There was no vote on the motion. It was presented by Dave West, an Austin, Texas, pastor, and referred immediately to the SBC Executive Committee.

The motion was a peg in the effort of "conservative" forces to take over the Southern Baptist news operation.

In September the motion was referred to the Executive Committee's Public Relations Workgroup.

Baptist Press was created 41 years ago to serve the Baptist state papers; thus, because there was to be a survey of BP news releases done by the Public Relations Workgroup, the Southern Baptist Press Association, the 62-year-old organization of Baptist state papers, decided to conduct its own survey. The latter survey became the task of the association's Baptist

Press Liaison Committee, of which the Baptist Record editor is chairman.

In February of 1987, "conservative" forces in the Executive Committee failed in a close vote to block the election of Al Shackleford as director of Baptist Press. Shackleford succeeded W. C. Fields, the former Yazoo City pastor and former editor of the Baptist Record.

The BP Liaison Committee made known its intention to conduct a survey of releases since April of 1987, when Shackleford assumed the directorship, and asked to meet with the workgroup during its stated January, 1988, meeting, when the workgroup report would be formulated. We were told, however, that the workgroup had agreed that theirs would be a completely affirming report and that no January meeting would be necessary. The Liaison Committee, however, continued with its plans for a survey and a report to the workgroup at its February meeting just before the regular Executive Committee meeting and to the Executive Committee if needed.

In the meantime, "conservative" influences came to bear; and the report was not as affirming as had been expected.

For instance, the workgroup pointed out that there seemed to have been "a lack of adequate restraint" in releasing "the tragic story of a prominent

church's dismissal of its pastor" and the disclosure of "the legitimate but sensitive business circumstances of a controversial Southern Baptist layman." The workgroup also questioned the BP report of the Executive Committee discussion of the Radio and Television Commission's fundraising deficit by not mentioning the deficit but dwelling instead on the political use of ACTS Network.

The workgroup also felt that negative reactions to recent Southeastern Seminary decisions overwhelmed any opportunity afforded the trustees to support their actions and questioned the reporting of the CLC/PAC merger proposal and news surrounding the Home Mission Board employment guidelines.

On the positive side, the workgroup noted that its appreciation of Baptist Press was deepened by such releases as the story of the celebration of the rescue of Jessica McClure of Midland, Texas, at her own Southern Baptist Church and the testimony of a U.S. serviceman killed during political uprisings in the Philippines. They also mentioned the "numerous accounts of ministries to flood and tornado victims by our Southern Baptist churches."

The workgroup told the Executive Committee that it would be inappropriate to go back to 1978 for the study and also surveyed only the releases for April through February. It asked that the Peace Committee report be released to all the state papers in the hope that it would be printed in full. The Baptist Record printed the full Peace Committee report immediately following its adoption by the Southern Baptist Convention last June.

The workgroup pointed out that it felt there had been improvement in fairness and objectivity but "to say the Press releases have been totally objective and balanced would be irresponsible. We recognize that some bias is inevitable, since the particular orientation of a writer is always reflected in his judgment."

In response, let's see what the newest of the Southern Baptist editors, Robert Allen of Maryland, had to say:

"The editors, as the primary consumers of Baptist Press, admittedly may not be objective in their regard for the news agency. The state papers have depended on Baptist Press since 1947 to provide professional and trustworthy reports of news from sister state conventions, the SBC, and from around the world. Without a free, un intimidated national news agency, the state papers would be hampered, and in many cases prevented, from doing a credible job of keeping their own constituencies informed."

"Though biased in their feelings toward Baptist Press, the editors are

The resurrection

The 20th Chapter of John records: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

"Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

"Peter therefore went forth, and that other disciple, and came to the sepulchre."

"So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre."

"And he stooping down, and looking in, saw the linen clothes lying: yet went he not in."

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie."

"And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in that other disciple, which came first to the sepulchre, and he saw, and believed."

"For as yet they knew not the scrip-

ture, that he must rise again from the dead."

"Then the disciples went away again unto their own home."

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre."

"And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain . . ."

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

"That, of course, is John's account of the resurrection, the reason for our Easter observance."

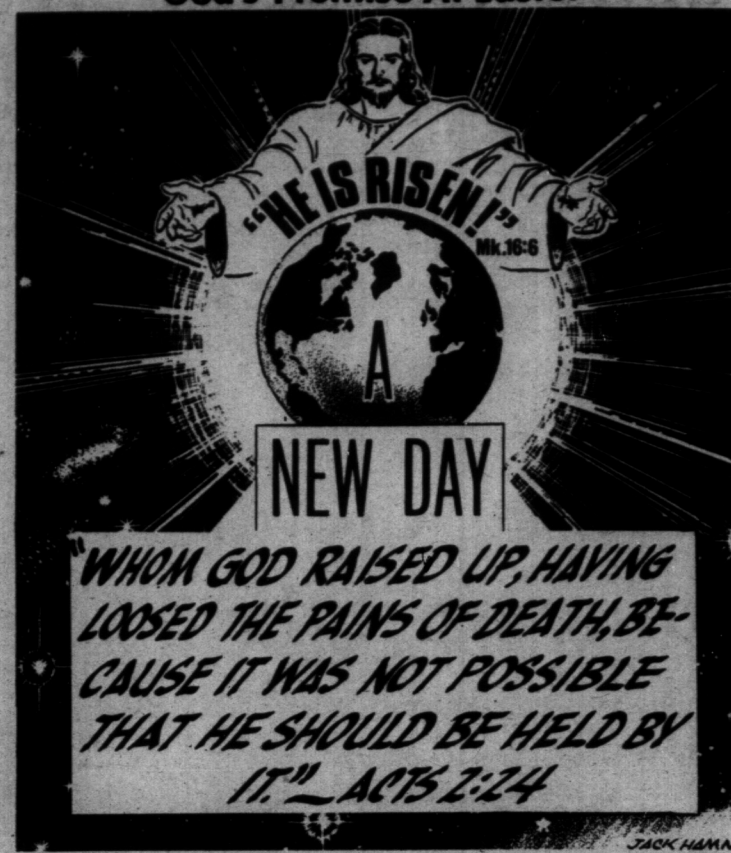
The activities of angels intrigue me. They always seem to be on hand at important times.

Of interest is the fact that they were not in the sepulchre when Peter and John looked in, and no one saw them go in. Yet they were there when Mary looked in.

We understand that they can appear and disappear at the bidding of the Master. And surely there is reason for their appearance, whenever it is.

In this instance, Mary surely was blessed by their presence.

God's Promise At Easter



Guest opinion . . .

He is risen!

By Nelle C. Alexander

"He is not here, for He is risen" (Matthew 28:6a).

The early Christians are said to have greeted each other with the words, "The Lord is risen!" For them, worship was the joyous celebration of the presence of the resurrected, the living Lord. Is it true with us in the 20th century in which we live? If worship is celebrating what God has done through Jesus Christ, shouldn't every Lord's day be a time of joyous celebration? Shouldn't everyday?

Sing with me the song of Easter. Let's celebrate!

"He is risen! He is risen!
Let hosannas round us ring;
For the grave has ceased to triumph,

Death has lost its cruel sting.

He is risen! He is risen!
May all saints on earth proclaim;
As we bow in adoration
To the glory of His name."

"He is not here, for He is risen. Come, see the place where the Lord lay and go quickly and tell . . ." Matthew 28:6-7a

May the prayer penned by another be our prayer today:

"Lord, please free us from routine religion and give us resurrected reality."

E. D. Kramer (Easter Ideals) and N.C.A.

Nelle C. Alexander lives in Jackson.

nevertheless, as professional journalists, the most qualified people in the SBC to know solid journalism when they see it. Over the course of a 40-year relationship, occasional tiffs between the editors and Baptist Press have been inevitable. The fact that the Southern Baptist Press Association can pledge its support unreservedly speaks volumes about the true quality of the agency's work.

"Anyone who enters journalism knows it is a dangerous business. No one would argue that Baptist Press is infallible or ought to be above criticism. The process of summarizing volumes of information during emotional times under a deadline frequently creates a field day for nit-pickers."

"However, taking the public relations workgroup at its word — that it

wanted to be positive and affirming in its review — it could have done a better job by noting that the five 'problem' news articles comprised less than one-half of one percent of the estimated 1,000 articles released during the review period.

"Even if the group's criticisms were valid — which can be debated — that record ought to earn an A-plus by anyone's standard."

The Baptist Press Liaison Committee stated in its report adopted by the Southern Baptist Press Association and presented to the workgroup and Executive Committee:

"This group of members of the Southern Baptist Press Association found no evidence of any deviation from first-class, professional reporting and no evidence of any bias in the (Continued on page 5)

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"Baptist heritage of freedom . . . we feel is being squandered"

By Tim Nicholas

What the Southern Baptist Alliance is not doing perhaps speaks louder than what it is doing. The SBA is not planning a split from the Southern Baptist Convention, it is not fielding as SBC presidential candidate, and it is not planning to begin a new seminary, according to the organization's new president.

The possibility of a split in the Southern Baptist Convention is "a

minor issue with the Southern Baptist Alliance now," said John Thomason, the Mississippian elected last week as president of the national organization for Baptist "moderates."

Thomason, pastor of Jackson's Northminster Church, told the Baptist Record in an interview that "We are far more concerned with being an advocate for disenfranchised groups and to get the word out about the Baptist heritage of freedom which we feel is

being squandered."

The new president noted that the Alliance does not plan to field a candidate at the next SBC meeting — this June in San Antonio, Tex. — "We are not supporting candidates, not drawing swords, we are simply trying to reaffirm the basic principles of our Baptist heritage," said Thomason.

He said that "The SBA will become more attractive and viable if a fundamentalist is elected. (in San An-

tonio)." However, Thomason believes that "The SBA will remain as a necessity regardless of who wins. My feeling about the peace report is that we were crying 'peace, peace' when there was no peace. If moderates win in San Antonio, we will be crying 'victory, victory' when there is no victory.

Any victory 'will take years because of the damage done. We need a clarion voice. (Our) message needs to be proclaimed regardless of who is elected."

As for a "moderate" seminary, said Thomason, "The initial press reports that the SBA was thinking of starting a seminary were greatly exaggerated. A seminary is a multi-million dollar enterprise. We have a budget of less than \$200,000."

Asked how he would describe the mood of the SBA meeting in Macon, Thomason said it was "one of (Continued on page 5)

Alliance elects Thomason president

By Joe Westbury

MACON, Ga. (BP) — Besides electing a Jackson, Miss., pastor as their president, nearly 400 members of the Southern Baptist Alliance adopted a strongly-worded resolution assailing the report of the Southern Baptist Convention's Peace Committee. The Alliance meeting here March 21-23 also adopted resolutions affirming the Baptist Joint Committee on Public Affairs and its executive director, James M. Dunn, and expressed appreciation to President W. Randall Lolley and other administrators at Southeastern Seminary in Wake Forest, N.C.

In other business at the meeting on the campus of Mercer University, Alliance members heard a variety of speakers on Baptist freedom, adopted

a \$158,000 budget, and released their first book to the public. John Thomason, pastor of Northminster Church in Jackson, was elected president while Anne Neil, a layperson and former foreign missionary from Wake Forest, N.C., was named first vice president. Harry Carpenter, a medical doctor from Cocoa, Fla., was chosen second vice president. Dan Ivins, pastor of Baptist Church of the Covenant in Birmingham, Ala., was elected secretary and Walter Coleman, business manager for First Church in Asheville, N.C., was named treasurer. The officers are eligible to serve up to two one-year terms. Earlier in the week the Alliance's 30-member board of directors elected Alan Neely, professor of missiology at (Continued on page 4)

BWA general secretary dies in California crash

By John Wilkes

LODI, Calif. (BP)—Gerhard Claas, general secretary of the Baptist World Alliance, was killed March 21 in a car-truck crash near this town which is about 50 miles east of San Francisco.

Seriously injured in the accident were Mervyn Betts, a retired American Baptist executive minister from San Francisco, and his wife, Nora. Betts was reported to be in critical condition March 22, and Mrs. Betts was in moderate condition in a Stockton hospital. Claas, 59, who had been chief administrative officer of the Washington-based BWA since 1980, was in California on a series of fund-raising meetings among BWA supporters in both American Baptist and Southern Baptist churches. He had spoken in the San Francisco Bay area during the week, including Golden Gate Seminary in Mill Valley.

At the time of the crash, Claas and the Bettses were en route to Stockton for a luncheon meeting. Betts was driving when the accident occurred shortly before noon.

Claas, a citizen of the Federal Republic of Germany, was general secretary of the Union of Evangelical

Free-Churches (Baptist and Brethren) in the Federal Republic of Germany and the European Baptist Federation, one of the six world BWA regional fellowships, before moving to the United States in 1980 to assume leadership of the BWA, which has 143 member bodies with a membership of more than 35 million. Claas was married to the former Irmgard Saffran. They were parents of three children: Regina, a member of the staff of the FRG Union's youth department; Gabriele Claas Gloeckner, whose husband, Volkmar, is a Baptist pastor; and, Martin, who is a church youth director. All live in West Germany.

Funeral services are scheduled in Vollmarstein, FRG, in the Baptist Church, where both Gerhard and Irmgard Claas grew up and were baptized. A memorial service will be held at the McLean (Virginia) Baptist Church, where Claas and his wife were members, at 2 p.m., Tuesday, April 19. BWA President Noel Vose of Perth, Australia, asked BWA staffer Denton Lotz to assume responsibilities as acting general secretary until further notice. Vose and Lotz also announced that remembrance gifts may be made to the Gerhard Claas Memorial Fund for the Baptist World Alliance, 6733 Curran St., McLean, Va. 22101.

John Wilkes writes for BWA.

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Home Board awards go to Mississippi couple

KANSAS CITY, Mo. (BP) — Hollis and Eunice Bryant of Clinton, Miss., were honored for outstanding work in training Baptists in Mississippi to share their faith with people of other religious backgrounds.

During the national conference of state Baptist interfaith witness coordinators, Bryant was recognized as state interfaith witness coordinator of the year by the Southern Baptist Home Mission Board. Bryant is consultant in the Cooperative Missions Department of the Mississippi Baptist Convention, and is state interfaith witness coordinator for the Home Mission Board.

Mrs. Bryant was honored as interfaith witness associate of the year, an award instituted this year for the first time. Each was presented a plaque from the Home Mission Board.

Gary Leazer, director of the board's interfaith witness department. This said Mrs. Bryant is certified to lead training conferences in more subjects than any of the 412 interfaith witness associates in the nation.

He explained Mrs. Bryant is certified to lead conferences to train Baptists to share their faith effectively with persons of eight different (Continued on page 4)



Hollis and Eunice Bryant (left) of Clinton were honored by the Home Mission Board, SBC, in Kansas City last week. Hollis was named state Interfaith Witness Associate of the year and Eunice was named Interfaith Witness Associate of the year. Norman Langston (right), southeast regional director of the HMB Interfaith Witness Department, presented plaques in recognition for their outstanding work in training Mississippi Baptists to share their faith with persons of other religious backgrounds.

Jackson pastor will join Southwestern's faculty

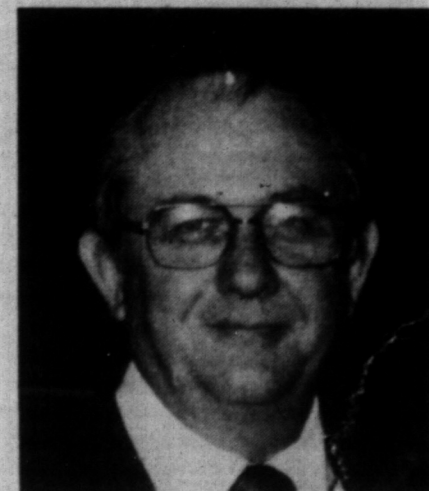
FORT WORTH, Texas (BP) — A Jackson, Miss., pastor was among four new faculty members who were elected at Southwestern Seminary March 16 during the school's spring trustee meeting here.

The new teachers are Grant Irven Lovejoy, instructor in preaching; Henry Newton Smith, instructor in missions; Paul Watson Stevens, director of field education and associate professor; and Rhonda

Jayne Edge, assistant professor in church music education.

Lovejoy, 29, is pastor of Shady Shores Road Mission, Lake Dallas, Texas. He earned the bachelor of arts degree from Baylor University and master of divinity degree from Southwestern. He currently is working on the doctor of philosophy degree at Southwestern.

Smith, 32, is the son of missionaries (Continued on page 4)



Stevens

Violence continues to grow in Panama

By Erich Bridges

BALBOA, Panama (BP) — U.S. authorities have warned American citizens in Panama, including missionaries, to carefully limit their movements as the country plunges deeper into chaos.

The advice came as an attempted coup March 16 against military leader Manuel Antonio Noriega failed and the largest and bloodiest demonstrations yet against his rule filled the streets.

The 22 Southern Baptist missionaries in the country reportedly have enough food for now, and more food is available in Panama City. The problem is getting money to buy it. The dollar shortage continues to worsen because of U.S. economic actions to pressure Panama, and grocery stores are accepting only cash.

Despite their own potential problems, missionaries and Baptists want to help others without food. They are trying to scrape together \$22,000 to help people who have received no paychecks or who cannot get money from banks.

The money would be used to buy and distribute food through churches to needy families. Participating families would receive vouchers for one \$20 food packet each week until the end of the emergency.

In Honduras, meanwhile, much of

the country remained quiet following the March 16 incursion of Nicaraguan forces into an isolated southeastern border region of the country. No Southern Baptist missionaries live in the area, although two Mexican Baptist missionaries work in the same province where the fighting is said to be going on.

Southern Baptist mission Chairman Carl Rees in Tegucigalpa, the capital, said missionaries farther south "feel no pressure at this point They see no activity, nothing out of the ordinary."

Rees said neither the attack nor the airlift of 3,000 American troops into the country has caused much of a stir in Tegucigalpa. "We really have heard nothing other than what we read in the paper. It doesn't seem to be affecting life at all here in the capital or in our churches at this point We're all fine." Thirty Southern Baptist missionaries are in Honduras.

Fighting between contra and Sandinista forces has been a part of life for years on the Honduras-Nicaragua border. Border crossings by the Sandinistas have occurred in the past, although the latest one is reported to be a major attack on the contras' main supply center.

Erich Bridges writes for the Foreign Mission Board.



Forrest Hill is constituted

Forrest Hill Mission in Baldwyn, was constituted into a church March 27 and its new education building was dedicated. William M. Tate of New Albany, is pastor.

During Tate's four-year ministry at the mission, the church membership has grown to 95.

The history of the church was presented by Wallace Pannell, who was instrumental in starting the mission while he was pastor of Ingram Church. He is pastor of Calvary, Booneville.

Joe Herndon of Ingram Church, Prentiss County, sponsoring church, was moderator for the business session.

Earl Kelly, executive director of Mississippi Baptist Convention Board, delivered the message for the constituting service.

The mission initially met in a double-wide trailer. On Feb. 23, 1986, the mission moved into a new sanctuary which was built with donated labor and money. The new education building was completed about two months ago. The mission upon completion of the new education building had an indebtedness of \$20,000.

Alliance elects Thomason

(Continued from page 3)

Southeastern Seminary to a five-month term as non-salaried part-time executive director. The board members are expected to name a full-time salaried staff person during their Aug. 1 meeting.

During the business session, members adopted a \$158,000 budget, an increase of \$43,200 from last year's founding budget. The budget is raised primarily by membership dues and gifts.

In the resolution affirming the BJCPA, the Alliance was authorized to be a channel through which churches could send designated gifts to the Washington agency.

Outgoing Alliance President Henry Crouch said the time has come for the organization to play a larger role in the BJCPA's fund-raising efforts. He predicted the possibility the Alliance eventually might have representatives on the BJCPA board.

Even though they adopted two resolutions relating to theological education, Alliance members sidestepped any discussion on beginning a new seminary.

In one resolution, the Alliance assailed the Peace Committee Report as seriously threatening theological education at the denomination's seminaries. The resolution maintained that "making a literalistic, 'inerrant' understanding of Scripture the test of orthodoxy undermines free in-

quiry and diversity of opinion which have been a hallmark of Baptist life." The resolution further alleged that "imposing strict and narrow creedal norms upon our theological faculties denies the priesthood of the believers."

A second resolution expressed appreciation to Lolley, president of Southeastern Seminary, and other administrators who resigned "rather than acquiesce to trustee pressure to compromise significant Baptist principles of personal and theological freedom."

In a related fund-raising matter, Alliance members pledged nearly \$40,000 toward a \$250,000 goal to upgrade SBC Today, an independent Baptist newsmagazine published monthly in Decatur, Ga. Of the total, \$18,000 was raised earlier in the week through board members who offered to pledge or personally raise \$1,000 each, and about \$17,000 was pledged by members. The directors also voted to donate half the proceeds from sale of the Alliance's first book, "Being Baptist Means Freedom," to SBC Today. The contribution from the book, which was released during the meeting, could be as much as \$5,000, Crouch said. SBC Today Editor Walker Knight said the campaign, only a few days old, already had received \$10,000 from other sources and with Alliance pledges was at the \$50,000 level. James Strickland of Cartersville, Ga., outgoing board member of the Southern Baptist Home Mission Board and one of five speakers at the meeting, decried changes he has observed during the past eight years of what he called a conservative takeover of the Atlanta-based agency.

Strickland, pastor of Heritage Church, said the changes have resulted in the agency evolving from "a mission institution with a broad vision for ministry and an inclusive evangelistic approach" to one with "an ever-increasing narrowness of thought and a myopic view of evangelism."

Bryants honored

(Continued from page 3)

religious backgrounds: Mormons, Jehovah's Witnesses, The Way International, the Unification Church (Moonies), the Worldwide Church of God, Islam, the occult, and New Age. In addition, she has studied extensively and led conferences dealing with beliefs of the Bahai, Hare Krishna and Seventh Day Adventists.

Leazer commended the Bryants as a couple who have linked their lives together as a strong team in helping Baptists understand other religions.

They have provided a model and example for others to follow, Leazer said. Bryant is a former pastor of several Mississippi Baptist churches, and former director of missions of three associations in Mississippi. The Bryants were missionaries of the Home Mission Board serving in Anchorage and Juneau, Alaska, for eight years. He was director of missions of Calhoun County Baptist Association in Mississippi before assuming his current position with the state convention in 1978. Both were born in Calhoun County.

The Georgian said he has seen ordained women, divorced persons, charismatics, "and anyone not adopting the new 'party line' of fundamentalism declared unfit for ministry."

The Alliance will meet next year, March 1-3, on the campus of Furman University in Greenville, S.C.



Midwestern gives Hester awards

M. Vernon Davis (center), vice president for academic affairs at Midwestern Seminary, Kansas City, presents the "H. I. Hester Award for Excellence in Religious Studies" to two Mississippi Baptist college seniors. The students are William Fulgham (left) and Robert "Buddy" Landry (right), who both attend Mississippi College. They were among a group of 19 students representing 10 colleges and universities in seven states who received the first Hester awards ever presented by the seminary. The recipients were honored for excellent scholastic achievement in the study of religion at the college level. They were nominated by the religion departments of their respective schools. The award was named in honor of the late H. I. Hester, a former vice president of Midwestern Seminary.

Jackson pastor moves to S'western

(Continued from page 3)

and currently is engaged in research and writing for scholarly journals. He has lectured at the Hong Kong Baptist Seminary and Philippine Baptist Seminary and has done church planning with the Southern Baptist Home Mission Board. He earned the bachelor of science degree from the University of Georgia and the master of divinity and doctor of philosophy degrees from Southwestern

Stevens, 50, has been pastor of Ridgcrest Church, Jackson, Miss., since 1982. Previously he was vice president for student affairs, director of field education and director of continuing education at New Orleans Baptist Theological Seminary. He earned the bachelor of arts degree from Mississippi College and the bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

Edge, 29, has been assistant professor of music at Hannibal-LaGrange College since 1986. She previously held positions at the University of South Carolina and at churches in South Carolina and Texas. She earned the bachelor of music degree from Furman University and the master of church music degree from Southwestern and will complete the doctor of philosophy degree at the University of South Carolina.

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Congress rejects rights bill veto

WASHINGTON (BP) — Congress has overridden President Reagan's veto of legislation designed to restore broad coverage of federal civil rights laws. Both the Senate and the House of Representatives March 22 voted by more than the needed two-thirds margins — 73-24 in the Senate and 292-133 in the House — to override Reagan's veto of the Civil Rights Restoration Act, thus putting the measure into law. The new law overturns a 1984 Supreme Court decision that held a federal anti-discrimination ban applied only to the specific program receiving federal funds, not the entire institution. Proponents of the legislation argued it does no more than restore institution-wide coverage of the civil rights statutes.

Draper touts Robertson

DALLAS (BP) — Former Southern Baptist Convention President James T. Draper Jr., who authorized a personal endorsement letter as part of a direct-mail campaign for Republican candidate Pat Robertson, said he was disappointed but not surprised by the "Super Tuesday" primary results. Robertson, the former host of the "700 Club," placed third in the regional primaries March 8, behind Vice President George Bush and Kansas Sen. Robert Dole, but ahead of U.S. Congressman Jack Kemp, who withdrew from the race March 10.

Draper, in addition to the letter, also made several personal appearances on Robertson's behalf in advance of the March 5 South Carolina Republican primary. The former religious broadcaster also placed third behind Bush and Dole in South Carolina.

Draper said he considers Robertson "a good friend" and will continue to support Robertson. However, he said that when Robertson's backers asked if their candidate could speak at First Church, Euless, he refused.

"I steadfastly refuse to allow politicking from the pulpit," Draper said. He emphasized the mass-mailing for Robertson he authorized was a personal action, not related to his church or the denomination.

Drummond pledges absolute openness

WAKE FOREST, N.C. (BP) — Lewis A. Drummond promised he will seek to solve the problems of Southeastern Seminary through "absolute openness and accessibility."

"I believe that a spirit of understanding comes when there is openness and accessibility," the new president said, "and I want to be open and accessible to everyone — faculty, students, administration, and alumni — so that we can all come together and talk about our situation. The

president's door is always open."

He said he is willing to meet and have dialogue with any group or any person, adding he wants to continue the tradition of the current president, W. Randall Lolley, of meeting regularly with the students in open forum.

Southeastern Seminary has received a mandate to fulfill the intent of its original purpose "by becoming for men and women a training institution of academic and ministerial excellence that is biblically centered, baptistically conservative, evangelical and theologically aware," he said.

Court rejects churches' challenge

WASHINGTON (BP) — Rejecting an appeal from 13 Jackson, Tenn.-area churches, the U.S. Supreme Court has let stand a lower ruling that churches must comply with registration and disclosure requirements in a Tennessee law governing political activity in referendum campaigns.

The Jackson churches — nine of which are related to the Tennessee Baptist Convention and Southern Baptist Convention — ran into trouble in the summer of 1984, when they took out paid radio, television, and newspaper advertisements urging voters to reject a referendum question to allow liquor-by-the-drink sales in Madison County. The referendum was rejected Aug. 2, 1984, on a vote of 6,514-6,474.

Bibles expected in Moscow

STUTTGART, West Germany (BP) — With 75,000 Bible commentaries recently delivered to Christians in the Soviet Union, the first shipment of 100,000 Bibles from the Baptist World Alliance and the United Bible Societies now is en route to Moscow.

The 35,000 Bibles were loaded on trucks in Stuttgart, West Germany, by the United Bible Societies. After rolling through Warsaw, Poland, and then Brest and Minsk in the Soviet Union, the 28 metric-ton shipment will be delivered to the Moscow offices of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R., Baptist World Alliances officers reported.

This shipment, the first of four such transports scheduled in coming months, contains 25,000 Russian-language and 10,000 German-language Bibles.

Other Russian-language Bibles are to be sent alternately from England and Germany in late February, March and April until 98,000 are delivered.

Another 2,000 in the language of the Ukraine, one of the largest of the U.S.S.R.'s 15 republics, will accompany the March truck delivery.

The gift of 100,000 Bibles, proposed originally by the Baptist World Alliance, is in recognition of the 1,000th anniversary of the Russian Orthodox Church, which was founded in Kiev in A.D. 988.

Religious mags: tax?

WASHINGTON (BP) — The U.S. Supreme Court has agreed to decide if state laws that provide a sales tax exemption to religious periodicals violate the Constitution's ban on an official establishment of religion. At issue in the case — to be argued and decided during the high court's next term — is a Texas law on the books between 1984 and 1987 that restricted what had been a general exemption from the state sales tax for all

magazines to religious periodicals alone.

Claiming the law violated the establishment clause of the First Amendment, Texas Monthly magazine took the state to court. Although a trial court agreed with the 280,000-circulation magazine and struck down the law, a state court of appeals later reversed the lower panel, leading to the Supreme Court appeal.

Baptist heritage of freedom

(Continued from page 3)

gratitude and celebration.

There is such a sense of relief and joy at being at a Baptist gathering where there are no axes to grind and no one to regard with suspicion. It feels like a family reunion of kindred spirits." He added he felt an absence of elitism. "Yes, we are a remnant when you look at our numerical makeup — a tiny group in a vast body of Baptists, but we do not sense a self-congratulatory pride that we have the only truth about the Baptist heritage.

"Our job is to raise the awareness of our fellow Baptists that that principle is being undermined. We are not some gnostic sect; we feel we represent the mainstream of Baptists."

Thomason said he wanted the SBA

"to get beyond the image of being a small narrow group in the Eastern Seaboard closely tied to the crisis at Southeastern Seminary. What we want to do this next year is to reach out to the average traditional loyal conservative Baptist. We feel when they hear and understand the SBA message they will want to identify with it."

Thomason said that he would want Southern Baptists to apply the old principles in new ways. "Women in ministry is a logical application of this principle."

That idea, said Thomason, "is simply one part of a larger message about freedom. God is free to call whomever he wants to call. It is not an issue of freedom of the individual or the local church — it's the freedom of God."

Baptist Press affirmed

(Continued from page 2)

performance of the reporting. "If anyone or any group were to reach a different conclusion and were to take steps to change the nature of the news service, it would, in the eyes of the Southern Baptist Press Association, cloud the future effectiveness, and thus the very existence, of Baptist Press."

The Southern Baptist Press Association adopted an additional statement which said:

"Baptist Press is now, and always has been, an excellent news service. Some news events or quotations are, by their nature, controversial and inflammatory. It is the purpose of Baptist Press to report even these events in order to keep Southern Baptists informed.

"Baptist Press, especially during the recent years of controversy among Southern Baptists, has done a fair, accurate, and comprehensive job in reporting events in Southern Baptist life. Under the leadership of Al Shackleford, Baptist Press has reported these controversial matters in a fair, accurate, and objective manner.

"The Southern Baptist Press Association affirms the work of Baptist Press and Al Shackleford, who during his first year of leadership has ensured fair, professional, and balanced reporting from Baptist Press.

"The Southern Baptist Press Association calls upon all Southern Baptists, especially those in places of responsible leadership, to join in affirming the work of Baptist Press, Dan Martin, Marv Knox, and par-

ticularly the leadership of its director, Al Shackleford."

Two factors stand out as paramount in considering this episode. One is that the state papers are the real directors of Baptist Press. The Executive Committee is only the source of financing and must not seek to control the content of the news releases. The second is that in a democracy such as Southern Baptists have, the people must be told as much of the truth as it is possible to deliver. We are limited by time, space, and the inability to gather every shred of news. We cannot get it all told, but we must not be guilty of deliberately covering up unsavory information if it relates to our efforts.

As the "conservative" movement began in the late seventies, the leaders said the aim was to turn the convention into a more conservative direction. In my estimation, three miscalculations were made. One was that the Southern Baptist Convention was anything but conservative already. They began to call other conservatives who opposed them liberals, and this put the controversy on a philosophical rather than a theological basis. The second miscalculation was that the press would be against them, and as a result there was an attempt to control the press by intimidation.

Perhaps the third miscalculation was the most serious of all. It was expected that the press would cave in under the pressure. It didn't.

The fact that it didn't may have set the course for future Southern Baptist history.

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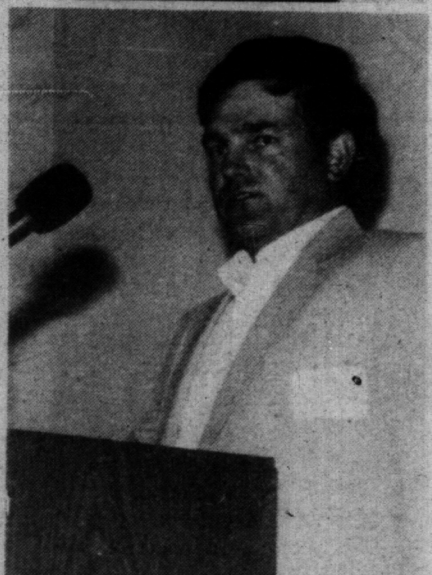
J.B. Fowler, Jr., Public Relations Director for the Baptist Convention of New Mexico and editor of the Baptist New Mexican, resides in Albuquerque. He is the author of *Living Illustrations* and *Illustrated Sermon Outlines*.

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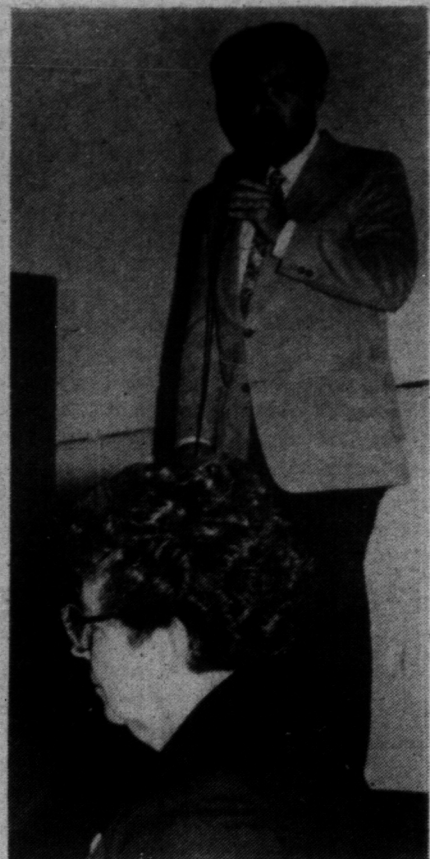
Men's Rally



Photos, clockwise from top left: Larry Cox of the National Fellowship of Baptist men, speaks to the first Young Men's Rally; Graham Smith and Dot Pray of the Church Music Department, lead the singing; Frank Prewitt, Brotherhood director at First Church, Belzoni, talks about his volunteer work in Belize — and opportunities yet there; Frank Pollard, pastor of First Church, Jackson, talks about the servant role for the Christian; and Sheldon Gooch sings while prison chaplain Wendy Hatcher looks on.

Pollard, missions speaker for the conference, told the 275 Baptist men gathered at Parkway Church that though all power was in Jesus' hands, he demonstrated the proper attitude for his disciples to follow by washing their feet — even the feet of Judas. In Matthew 25, said Pollard, when God says "well done . . ." congratulations are "not going to be given to those who guessed right about how he's coming, but . . ." to those who became servants, he said.

The annual Baptist Men's Conference, sponsored by the Brotherhood Department, included special interest sessions for those wanting to participate in volunteer missions in a variety of fields of expertise.



Fuller says course needs alteration

WASHINGTON (BP) — The Southern Baptist Convention Peace Committee needs an alteration in the course that over the last decade has led to a conservative resurgence, the chairman of the SBC Peace Committee said.

Charles G. Fuller, pastor of First Church, Roanoke, Va., told participants at an annual SBC Christian Life Commission seminar in Washington: "In my opinion, Southern Baptists have needed to alter some of our drifting courses in recent years. It is also my opinion that while some corrections to those courses have taken place, space has been made for some people who mistake recklessness for courage, anger for zeal and retribution for integrity. No Christian, regardless his theology, has a carte blanche privilege to foster and perpetuate division and hostility among God's people.

"In Southern Baptist life, we need now . . . to alter our course again." The Virginia pastor who has led the 22-member Peace Committee since its inception in 1985, said further: "We need people as committed to an agenda of peace in the family as others have been committed to their recent agendas and their counter-agendas. I am not calling for peace at any price, but there has never been peace without some price."

A good beginning point, he added, is for Southern Baptists to "stop living by labels" and instead "start getting to know each other personally. We don't know each other. We are strangers."

Rocky Hill, Magee, will celebrate 100th

Rocky Hill Church, Route 3, Magee, will have its 100th anniversary celebration, April 10. There will be a fellowship meal and awarding of certificate from the Baptist Historical Commission following the meal.

Fuller's statement on the division within the denomination came in the context of a sermon titled, "Know Your Opposition." The premise of the sermon was that Satan is Southern Baptists' "mutual enemy."

"Nothing quite so unites a divided people or arouses an apathetic people," he said, "than when they realize they have a mutual enemy. Make no mistake about it: Southern Baptists have that mutual enemy. Baptist Democrats, Baptist Republicans, Baptist conservatives, Baptist moderates have a cunning adversary with a subtle agenda which we need to learn how to address."

"Our adversary seeks to traumatize our fellowship." The same adversary also "seeks to politicize our evangelism," he said.

Declaring himself as "thoroughly . . . a political and a theological conservative," Fuller added: "But I have learned that there are some whose politics I share who do not share my kind of Christianity. There are people in politics who are my kind of Americans but they are not my kind of Christians."

"All too many evangelicals . . . have come onto the scene equating the enlisting of citizenship for their favorite conservative social cause . . . and equate that enlistment with that of evangelizing the nation. The only way we are going to evangelize our society is the same way you evangelize anyone anywhere in this world . . . They are led to personal faith in Jesus Christ as Lord and Savior."



Please Don't Litter!

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Disagrees on creeds

Editor:

With all due respect to Grady Cothen, I must disagree with his position on creeds for the following reason!

First, a person's confession of faith is not lost in assent to a creed but strengthened and broadened by doctrinal truth built upon Scripture. Since 40 percent of Mormons are former Southern Baptists, we do not need to decry creeds.

Second, creeds do not divide people who stand upon the Word of God since they are developed on Scripture. Dr.

B. H. Carroll, founder of Southwestern Seminary, said of creeds: "The modern cry: Less creed and more liberty . . . means more heresy. Definitive truth does not create heresy — it only exposes and corrects. Shut off the creed, and the Christian world would fill up with heresy unsuspected and uncorrected, but none the less deadly." The example of George Sheridan of the Home Mission Board, who did not believe that the Jews needed salvation in Christ but had it in Abraham's covenant, is an example of the heresy in our convention that is solved by a creed.

Third, the real issue is not creeds but academic freedom. The Columbia Encyclopedia defines "academic freedom" as the "right of scholars to pursue their research, to teach, and to publish without control or restraint from the institutions which employ them." It came to prominence during the period of the Enlightenment when "reason" became the final court of appeals in ascertaining religious truth. Will we end up like the Methodist at Emory University, where in the name of academic freedom Thomas Altizer started the "God-Is-Dead" movement?"

God's Word predicates fellowship on none other than a doctrinal foundation. Since we do not know the redeemed from the lost, creeds set a boundary for the contradiction that man is, even in a redeemed state.

Dennis McKay, pastor
Immanuel Church,
Greenwood

Continue service

Editor:

Your editorial in the Feb. 18 Baptist Record was most interesting to me and gave background information that illuminated some of the darker corners of the situation into which we Southern Baptists have been maneuvered.

We Baptists need to find effective ways to protect fully our principles of freedom of thought and inquiry, freedom of the press, and separation of church and state. If we don't, we are being less than loyal to the founders of our church and our nation and we are limiting our ability to serve the Lord through communications with our fellow human beings.

Please continue your valued work in your usual spirit of service to God and the highest ethics of your profession.

Carolyn McGuire
Oxford

Thanks for article

Editor:

Please accept our thanks for the article printed on my dad, Dr. John F. Carter, in the February 25, 1988, issue of the Baptist Record. The opportunity of growing up partly at Clarke College and then other places in Mississippi was meaningful; and as the years have gone by, I have come to appreciate dad's ministry and the contribution he made to the lives of people more.

We continue to read the Baptist Record after being out of the state for 30 years, and we still enjoy following the news of Mississippi Baptists.

Henry S. Carter, M.D.
DeRidder, La.

Thursday, March 31, 1988

Faces and places

by Anne Washburn McWilliams

An arrow on the ceiling?

"To know Malaysia is to love Malaysia." That's what they say. Variety is a part of the country's charm. Jungles mix with green rice fields and modern cities. English, Chinese, and Tamil languages mingle with Kadazan, Iban, and Bahasa Malaysia. Food tastes can range from sugar cane juice to crispy skin of a duck rolled in yeasty dough and dribbled with sweet-sour sauce.

To me, "to know the Hotel Regent in Kuala Lumpur is to love the Hotel Regent!" Doormen in white jackets and short red gathered skirts over black trousers ushered us into a lobby paneled in teakwood. Enormous crystal chandeliers illuminated one big column in the center of the room, decorated with gold-painted carved birds.

In my room on the 18th floor, a picture featured an exotic, white bird perched on the branch of a red-flowered tree. Sliding teakwood blinds opened to spread the city before me. An old copper-domed clock tower was reflected in the glass walls of office skyscrapers. The Moorish-style railway headquarters looked like a mosque.

Two daily newspapers were delivered to the room, free, but the chocolate bars and Cokes in the refrigerator would cost three U.S. dollars each (I discovered after I had tried several.) "I wonder what that black arrow on the ceiling is for," I said to my roommate, Joan.

Breakfast was served at Tree Tops, a terrace by the swimming pool on sixth floor — sweet rolls and fruit — papaya, pineapple, watermelon.

When Joan and I chose to dine in a restaurant on sixth floor, we found elegance with a capital E. On a table facing the entrance stood a swan, sculptured from ice. Tables and high-backed chairs were glossy, lacquered in black. Glass globes on slender

stems held lighted candles. Fresh red carnations centered our table. Plates, bowls, and saucers were set on liners. Between every liner and dish had been placed a gold lace paper doily.

We ordered soup (9.50 ringgits) and dessert (6.50 ringgits) for a total of about ten U.S. dollars. Since we arrived early and were for a while the only guests, two waiters and a waitress, in black and white uniforms, were all three serving us. I reached for the cream to pour it into my hot tea, but one waiter reached out and said, "I'll pour it." I reached for the sugar, but he reached first, and spooned it into my tea, and stirred it. As we ate, a pianist played selections by Gershwin.

First, a waiter brought bread and butter, a type of Asian bread I had not seen before, but which I liked. Then, while we waited for the soup to cook, the waitress brought complimentary papaya sherbet. This she served in small crystal bowls set on crushed ice in tall goblets. A fresh orchid was fastened to the side of each goblet.

My broccoli soup contained bits of salmon. A quail's egg had been broken, raw, into the soup, and floated on it. My dessert, flan, was surrounded by grapes and blackberries and covered with caramel syrup.

Later that night I learned that the arrow on the ceiling pointed to Mecca. I guess that's so those of the Islamic religion will know which way to face in the hotel when they pray.

I picked up my Bible from the nightstand. An arrow was not painted on it, but I knew I would find in it a model prayer, and a crimson thread that runs through it like an arrow, pointing to Bethlehem and to Calvary and to an empty tomb outside a wall in Jerusalem. Beyond the tomb, it points to a holy city, with walls of jasper, gates of pearl, and streets of gold, a city with which no elegance of this earth can compare.



Hindu women, one of them carrying a sick baby, pray in a Hindu temple in Kuala Lumpur, Malaysia. As smoke rises before them, they add fuel to the "sacred fire." (Photo by Anne McWilliams)

HMB sets up Weatherford Scholarship

By Susan Todd

BIRMINGHAM, Ala. (BP) — Southern Baptist Home Mission Board trustees and staff paid tribute to Southern Baptist Woman's Missionary Union's 100 years of missions work during a banquet March 15 at the WMU headquarters building in Birmingham, Ala.

Board President Larry Lewis announced the establishment of the Carolyn Weatherford Scholarship Fund "in celebration of Woman's Missionary Union's centennial and in honor of outstanding leadership given by the present executive director."

The fund's purpose, he said, is "to provide scholarship assistance to young women who wish to commit

(Continued on page 8)

WMU annual meeting



Marjorie McCullough, president of WMU, SBC, guest speaker at the Mississippi WMU annual meeting, displays a mola made by San Blas Indians.



State WMU personnel sing at convention. Left to right are Ashley McGale, Marjean Patterson, Trish Simmons, Wilda Fancher, state president, Jan Cossitt, and Monica Keathley.



Alma Hunt, retired executive director, WMU, SBC, speaks.



Donna Robbins of Monticello rings the handbells.

WMU Executive Board

The following persons were elected during recent WMU Convention to the WMU Executive Board.

President, Mrs. James Fancher, Monticello; vice president, Miss Sue Tatum, Yazoo City; recording secretary, Mrs. Robert Calvert, Ashland; associate recording secretary, Mrs. James Burns, Tupelo.

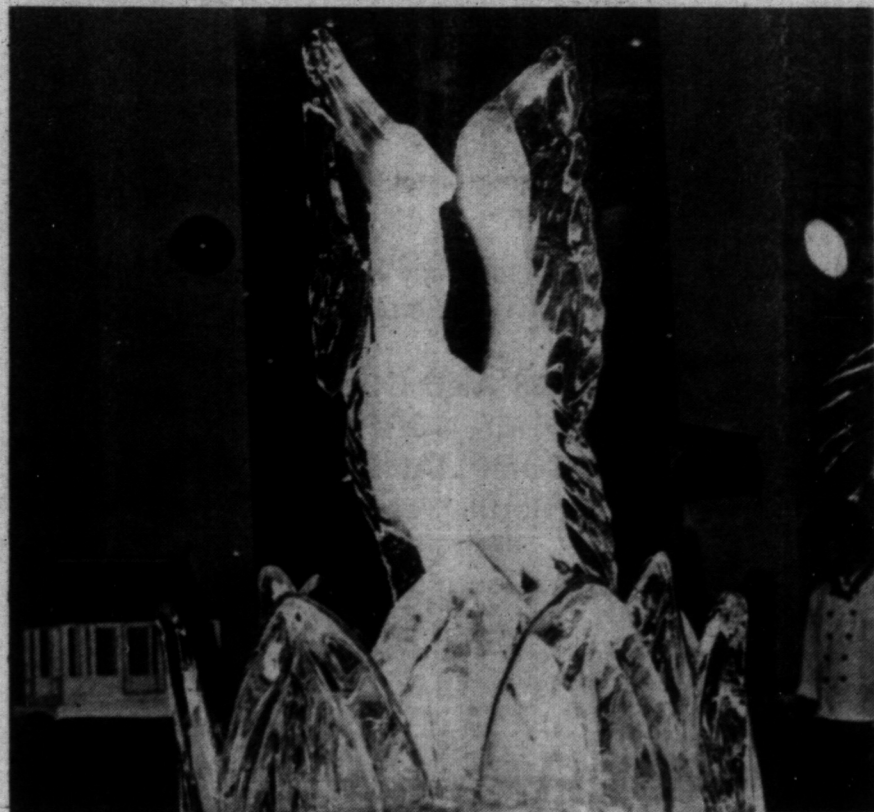
Area 1: Coordinator, Mrs. Kenneth Hodge, Nesbit; associate (not yet named). Area 2: Coordinator, Mrs. Larry Otis, Tupelo; associate, Mrs. H. G. Earwood, Jr., Corinth; Area 3: Coordinator, Mrs. Morris Downs,

Shaw; associate, Mrs. George Smith, Carrollton; Area 4: Coordinator, Mrs. Edwin Land, Louisville; associate, Mrs. Tom Pelphrey, Columbus.

Area 5: Coordinator, Mrs. Joe Barber, Clinton; associate, Mrs. James Carter, Rolling Fork; Area 6: Coordinator, Mrs. Eugene Dobbs, Philadelphia; associate, Mrs. Rose Mary Montgomery, Forest; Area 7: Coordinator, Mrs. E. M. Kee, Jr., Woodville, associate (not yet named); Area 8: Coordinator, Mrs. Harry Huey, Hattiesburg; associate, Mrs. Ingram Foster, Prentiss; Area 9: Coor-

dinator, Mrs. Argyle Smith, Gulfport; associate, Mrs. Jay Turner, Leakesville.

Members-At-Large: One Year Term, Mrs. Owen Cooper, Yazoo City; Mrs. Terry White, Meridian; Mrs. David Benzenhafer, Prentiss; Mrs. Bill Davis, Aberdeen; Mrs. Glenda Braswell, Boyie; **Two Year Term,** Mrs. Enloe Kee, Woodville; Mrs. Billy Williams, Gautier; Mrs. Sean Keith, Clarksdale; **Three Year Term,** Mrs. Marvin Bond, Starkville; Mrs. Harry Vickery, Greenville.



An ice sculpture of a swan landing on a lotus flower (water lily) is part of the decorations at an outdoor buffet at the Royal Cliff Beach Hotel in Pattaya, Thailand. This is similar to one displayed in restaurant at Hotel Regent, Kuala Lumpur, Malaysia. (Photo by Maxine Stewart)

Just for the Record



First Church, Lyman, broke ground, March 6, to begin construction of an educational building for preschoolers and children. Pictured are (left to right) Alan Stevens, Pat Smith, Richard Chesbro, Argile Smith (pastor), Bob Snyder, A. D. Christie, and Tommy Luke.



Members of The Woman's Missionary Union of Tate Street Church, Corinth, made a Centennial quilt and presented it to their WMU Director, Mrs. Lila Earwood, left; Centennial Chairman, Mrs. Lila Poindexter, center, coordinated the project. Mike Burczynski, right, who was pastor at that time is now serving as pastor in Moscow, Idaho.

ACTS Easter specials

Saturday, April 2, 1988:

6:00 a.m. Davey and Goliath:

"Happy Easter." Davey visits his grandmother the Wednesday before Easter. They play basketball, bake a cake, and plan to attend the Easter pageant. But, on Thursday, his grandmother dies. Davey's sadness overwhelms him until he watches a rehearsal of the Passion Play. Now, he understands why his grandmother considered Easter a happy time. (Repeats: Saturday, April 2, 3:00 p.m. and 11:00 p.m.)

7:00 a.m. Lutheran Special:

"Easter Is." This color cartoon featuring the voice of Leslie Uggums tells the story of Easter through Benji learning to trust Jesus to bring Waldo, his lost dog, home. (Repeats: Saturday, April 2, 4:00 p.m. and 12:00 a.m.)

7:00 p.m. Baylor Special:

"Resurrection Celebration." Dr. Herbert H. Reynolds, president of Baylor University, will host the evening. Dr. Joel Gregory, pastor of Travis Avenue Baptist Church, Fort Worth, Texas, will deliver the message. The University's symphonic orchestra and combined

choirs will perform exciting arrangements of such hymns as "Up From the Grave, He Arose."

Sunday, April 3, 1988:

6:00 a.m. This Is The Life:

"Three Days." This drama featuring Anthony Delongis, Lelia Geldoni, and Jeremy Gosch depicts the death, burial, and resurrection of Jesus and the emotions of His disciples during the tense three days before the resurrection. (Repeats: Monday, April 4, 12:00-12:30 a.m.)

1:00 p.m. Sunday Selection:

"Bright New Wings." Cynthia Clawson, Ragan Courtney, and Jeannette Clift George star in the retelling of the life of Jesus set in the old West. (Repeats: Monday, April 4 at 12:30-2:00 a.m. and 4:30-6:00 a.m.)

2:30 p.m. Baptist Special:

"Dawn's New Light." This production of the SBC Sunday School Board portrays the disciples' viewpoint of the crucifixion and resurrection through music and drama. (Repeats: Monday, April 4, 2:00-2:30 a.m.)

Easter sunrise services will be held at Corinth Church, Heidelberg, April 3, at 6:44 a.m. (the time of sunrise). The services will begin with special music and will be followed by preaching by Johnny H. Breazeale, pastor.

Central Church, Brookhaven, will host a Lay Renewal Weekend, April 15-17. Programs will be available for all ages. W. Mack Amis, Jr. is pastor.

The annual Richland Easter Sunrise Service will be held at 6:47 a.m., April 3, at Richland High School football stadium (gymnasium if it rains).

Allen H. Stephens, pastor of First Baptist Church, Richland, will bring the message. Curtis Hatcher will be in charge of the music.

Also having a part in the service will be Rudolph Hollingsworth, pastor of Richland United Methodist Church; Buddy Petty, pastor of Easthaven Baptist Church; Mayor Lester Spell, Jr., and Dale Sauls.

The service is sponsored by the Exchange Club of Richland, the Richland Garden Club, and the Richland Homemaker's Club in cooperation with area churches. Refreshments will be served.

Single adult leadership meet April 16

Rusty Barksdale, area consultant in Single Adult ministry, will conduct a workshop on "How to Begin and Build a Single Adult Ministry," on April 16 at First Church, Jackson. The meeting will be from 9 a.m. to noon in room 404 of the church's new educational building. Barksdale is minister to single adults of the church.

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HMB sets up Weatherford Scholarship

(Continued from page 7)
their lives to service with Woman's Missionary Union-related careers."

"The Home Mission Board takes great pleasure in contributing \$25,000 to this worthy objective and encourages others who share in this concern to join us," Lewis said. "The principal will provide the foundation for future assistance, and interest alone will be used to fund scholarships."

Accepting the \$25,000 check,

Weatherford said: "It isn't easy to overwhelm me, because my life is just one wonderful thing after another, but you have overwhelmed me."

"When I think what you have done for all the little Carolyn Weatherfords in the churches of the Southern Baptist Convention, I am overwhelmed. You have honored me, but most of all, you have honored the Lord and his call to women."

Susan Todd writes for WMU, SBC.

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HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

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SERIES C

MINIMUM PURCHASE — \$500.00

Proceeds from the sale of the Bonds, along with other available funds of Home Mission Board, will be used to make direct loans to Baptist churches affiliated with the Southern Baptist Convention for the financing of sites and the construction of buildings in keeping with the Bold Mission Thrust emphasis of the Southern Baptist Convention.

Interest on the Bonds will be payable semi-annually. The Bonds will be offered with maturity dates varying from six months to fifteen years and the interest rate will vary from 8.5% to 10.5% depending upon the maturity date as set forth in the Prospectus.

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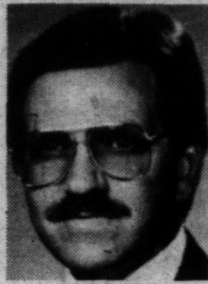
State _____

Zip _____

SERIES C BONDS AVAILABLE THROUGH APRIL 30, 1988

Revival dates

The new minister of music at First, Long Beach, is Jimmy Little who moved to this position from First, Greenwood on Feb. 1.



Little

Little was born in Grenada and lived in Pascagoula for many years before entering the ministry. He is a graduate of Mobile College and New Orleans Seminary. Previously he served at First, Waynesboro, and East Moss Point. Little is married to the former Sandra Howard and they have two daughters, Kaysha and Olivia. David W. Spencer is pastor.

Corinth Church, Carthage, has called Paul D. Sanders as pastor, effective Feb. 28. He is now attending Mid-America Seminary in Memphis, Tenn., and goes to Corinth Church from Freeny Church, where he served as associate pastor.

Sanders and his wife, Sherrie, have two children, Douglas and Suzanne.

Sharon Church, Gulf Coast, has called Jeff Alford as pastor. He is a native of Chattanooga, Tenn., and will move to Long Beach this spring after completing his studies at New Orleans Seminary.

First Church, Lyman, has called Alan Stevens as minister of music and youth.

Bay Vista Church in Biloxi has called Alfred Foy as minister of music and senior adult activities. Foy is also an associate professor of education at William Carey College on the Coast. He holds a master of sacred music degree from New Orleans Seminary. From 1978 to 1983 he worked with the Baptist Sunday School Board, Nashville, Tenn., as editor of older preschool curriculum materials.

A native of New Orleans, Foy and his wife, the former Jean Dearman, have two sons, Michael and Barry.

Miss Ginger Carruth has been named youth director at Providence Church, Grenada. She is a junior at Mississippi College where she is majoring in social work. Miss Carruth is an accomplished musician and has had previous experience in working with youth activities. She is the daughter of Mr. and Mrs. Jim Carruth and is a native of Jackson.



Carruth

Forest Hill Church, Jackson, has called James B. (Jim) Alford as pastor, effective Feb. 28. He is a graduate of New Orleans Seminary and has pastored at New Hope, Meadville for four years. He and his wife, Judy, have a son, Chad, and a daughter, Misty.



Ivey

Monica Ivey will begin duties April 4 as children's director at Parkway Church, Jackson. Mrs. Ivey has bachelor's and master's degrees in elementary education from Mississippi College, and another master's degree in religious education from Southwestern Seminary. She goes to Parkway from serving as secretary in the associational administration consultant's office at the Mississippi Baptist Convention Board.

East Mt. Zion, Baldwin recently called Ed Campbell as pastor. He and his wife, Bobbette, and daughter, Mandi, moved to Baldwin from Amory.

Fawzy Shorosh has resigned as pastor of the Johnson Creek Church, Greene County.

"Don't find fault. Find a remedy."
— HENRY FORD

Main Street, Goodman: "Strong Bands of Love," April 3-6; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; led by Paige Cothren, director of Directive Counseling Center, Memphis; Roger Pursley, minister of music, First, Eupora, music; Ray Allen, pastor.

Goodhope, (Perry): April 10-15; 7 p.m. nightly; dinner on grounds, Sunday; Henry Freeman, evangelist; David Mac Isaac, pastor.

First, Long Beach: April 10-14; Perry Neal, Montgomery, Ala., at one time served on the staff of First, Biloxi, and was pastor of First, Bay St. Louis, evangelist; David W. Spencer, pastor.

Faith, Ovett: April 10-13: Sunday, worship, 11 a.m., dinner on the grounds and services following; Mon.-Wed., 7 p.m.; Bobby Holland, Birmingham Ridge Church, Saltillo, evangelist; Patterson Family Quartet, Shady Grove, will sing April 9, 7 p.m.; Jeff Martin, pastor.

Cooperville, Morton: April 8-10; Fri. and Sat., 7 p.m.; Sunday, 11 a.m. and 6:45 p.m.; Kent H. Cochran, Calvary, Louisville, evangelist; Billy Beavers, Bethlehem, Morton, music evangelist; LaVerne Summerlin, pastor.

East Mt. Zion, Baldwin: April 3-8; Ed Campbell, evangelist; Frankie Cooley, Mantachie, music; Sunday services, 11 a.m. and 7 p.m.; weekday services, 10:30 a.m. and 7 p.m. Ed Campbell, pastor.

Agricola, (George): April 10-14; Sunday services, 11 a.m. and 7 p.m.; weekday services, 7 a.m. and 7 p.m.; Gerald Harris, pastor, Colonial Heights Church, Jackson, evangelist; Phillip Willis, music evangelist, Baton Rouge, leading music; Ronald K. Burch, pastor.

Calvary, Quitman: April 10-13; Sunday, 11 a.m., and 7 p.m., nightly; Steve Pouncey, Rose Hill, evangelist; Jimmy Knight, Laurel, music; Dennis Coats, pastor.

Names in the news

Kim Hill, who grew up in First Church, Meridian, has released her first album of contemporary Christian music, entitled "Kim Hill."



Kim Hill

She is a graduate of Mississippi State University who sang with the Baptist Student Union group, "Drawn Together." The album is being released through Reunion Records in Nashville.

Manuel Carlos, leader of the Filipino Mission, Gulf Coast, was ordained to the gospel ministry on March 6.

Adam and Omie Hurtt were honored March 6 with a special service at Union Church, Kemper County, in honor of their service to the church. They were presented a plaque by the pastor, James Snowden.

MC graduate Ronnie Prevost, associate professor of Christian Education at Southern Seminary, Louisville, will be on the Mississippi College campus, April 6, to address the student body and public and to talk individually with persons interested in the seminary.

Prevost will speak during the 10 a.m. chapel services in Swor Auditorium of Nelson Hall. The general public is invited. He will remain on campus throughout the day to discuss seminary life and the opportunities available to seminary graduates.

JACKSONVILLE, Fla. (BP) — Bertha Mae Cooper, wife of Edgar R. Cooper, editor emeritus of the Florida Baptist Witness, died March 23 in a Jacksonville hospital following cardiac arrest.

Mississippi Baptist activities

- April 1-2 Youth Missions Conference; Gulfshore Assembly; 3 p.m., 1st-3 p.m., 2nd (PD)
- April 7 New Staff Orientation and Associational Staff Meeting; Baptist Building; 9:30 a.m.-4 p.m. (MBCB & PD)
- April 8 Young Musicians Adjudication; Oak Forest BC, Jackson; 7-9:30 p.m. (CM)
- April 8-9 Sunday School Reaching/Teaching Growth Convention; Alta Woods BC, Jackson; 6:30 p.m., 8th-3 p.m., 9th (SS)
- April 8-9 Acteans Activators Training; Camp Garaywa; 6 p.m., 8th-3 p.m., 9th (WMU)
- April 8-10 Leadership Training Conference; Gulfshore Assembly; 3 p.m., 8th-11 a.m., 10th (SW)
- April 9 State Young Musicians Choral Festival; Mississippi College, Clinton; 9 a.m.-2:30 p.m. (CM)
- Missionary/MK Retreat; Camp Garaywa; 10 a.m.-3 p.m. (WMU)

HOW DO CHURCHES GROW?

If the Home Mission Board is to reach its Bold Mission Thrust goal of 50,000 congregations by the year 2000, Southern Baptists must do more than "swap members." They must reach out with the gospel to nonbelievers.

Starting new churches—where the people are—can help Southern Baptists win our nation.

As a Southern Baptist committed to Bold Mission Thrust, will you:

- help provide a church for a deaf couple in Baton Rouge?

- make sure an international student in Denver has a place to worship?
- guarantee a choice of worship places for an inquiring man in Utah?
- help assure a church where a Minnesota youth who accepts Christ can be nurtured?
- help provide a variety of Southern Baptist churches so that everyone can worship as led?

A Church for Everyone

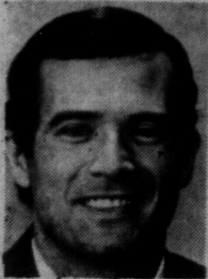
Annie Armstrong Easter Offering
National Goal: \$37.5 million



The cruciality of the resurrection: "Jesus is alive!"

By M. Dean Register

All the evidence of the New Testament indicates that the thrust of the gospel is not a self-improvement course in religious etiquette, but a life changing relationship with the risen Christ. The resurrection was never debated among the disciples. It was simply declared with conviction and urgency.



Register

B. F. Westcott, the great New Testament and Greek scholar said, "Taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ." Kenneth Scott Latourette, the Yale historian, claimed that the major cause of the expansion of Christianity was the crucifixion, resurrection, and continual presence of Jesus with his disciples.

R. W. Dale, a renowned British preacher and theologian was in his study one day when suddenly he was struck by the overwhelming impact of Jesus' resurrection. Leaping to his feet, he paced the floor, repeating aloud to himself

LIFE AND WORK

with a reverential awe: "Jesus Christ is alive! He is alive!" Dale had not uncovered any fresh facts from the New Testament, but he had wonderfully discovered that to believe the resurrection is to translate its factuality into an experience with the living Lord.

The apostle Paul knew the power of this dynamic truth and he experienced it day by day. He lived in the light of the resurrection and was ever trying to share the light with those in darkness. In his *Epistle to the Romans* he expresses his convictions clearly and persuasively. Under the inspiration of the Holy Spirit, Paul's message cut through the Roman pride and pageantry and announced the ascendancy of a new king named Jesus — the crucified and risen Savior.

In his introductory greeting to the Romans, Paul emphasizes the resurrection as the climactic demonstration of God's power. Notice that in Rom. 1:1-4 Paul explains that this "good news" was sent from God (v. 1), certified by the Scriptures (v. 2), and declared through "the Son of God with power by the resurrection" (vv.

3-4). Jesus' conquest of sin and death is nothing less than God's verification of the defeat of evil! Several times in the opening verses of Romans, Paul combines the human name Jesus with the divine title Christ and adds the designation "Lord." As the conquering sovereign, Jesus Christ earned the right to be called "Lord." A. T. Robertson explained that word "Lord" was the touchstone of faith.

Because of the resurrection Paul could proclaim the gospel unashamedly. He affirms his unbounded confidence in the gospel as the "power of God unto salvation." The word "power" is a translation of the Greek word "dunamis," from the root of which we get our word dynamic and dynamite. In Phil. 3:10 Paul refers to the power of Christ's resurrection and uses the same Greek word. The dynamic of the gospel reveals God's power in saving us. The salvation available through the gospel is not automatically experienced, however. It is effective only for those who believe in and depend on Jesus Christ. The phrase "to everyone that believeth" points out that the gospel is truly "amazing grace for every race." Paul was not ashamed of the gospel, no matter how culturally enlightened, intellectually stimulating, and

politically powerful the environment. He knew the gospel was sufficient for the rich, the educated, and the influential as well as for the poor, the unlearned, and the ordinary person of the world.

Consequently, Paul linked the resurrection of Christ to the reality of salvation. I memorized Rom. 10:9-10 years ago. It has been an important passage, not only in my Christian pilgrimage, but also in my personal witnessing. Here salvation is explained in its simplest practicality: believing and confessing. The order is not significant because Paul reverses the order in the last portion of the passage.

To "confess with our mouth" means to give a public external testimony to the reality of Christ in our life. Verbalizing our salvation experience may be difficult but it is always significant! To "believe in our heart" points to an internal testimony of conviction regarding one's belief that Jesus Christ is alive.

Jesus is not a museum piece. He is not a dead hero of Palestinian folklore. He is the living Lord for our eternity! Because he lives, we can sing with the hymn writer and we, too, can face tomorrow — no matter what it brings.

M. Dean Register is pastor, First, Gulfport.

The empty tomb and the resurrected Lord: "startling news"

By Gayle Alexander

Luke 24:1-35

The resurrection of Christ changed the Christian worship day from Saturday to Sunday. "The first day of the week" (24:1) began at 6 o'clock



Alexander

on Saturday and closed at 6 o'clock on Sunday. The women (24:10), who came with the spices to complete the embalming of the body of Jesus, did not want to defile the Sabbath. After the Sabbath, at the first dawn of morning light on that Sunday, they came to complete their burial preparations.

The tomb was carved out of rock and sealed with a circular stone, probably three or four inches thick. "They were much perplexed" (24:4) because the tomb was empty and the body of Jesus was gone. The stone was rolled away from the door of the tomb, not in order that Jesus might get out, but to allow the disciples in. Also, their belief in the resurrection was not based on the fact of the tomb being empty, but on the personal resurrection appearances of Jesus.

The "two men" (24:4) in shining garments

BIBLE BOOK

were reported as the angels of God (24:23). There were two witnesses present also at the transfiguration (Luke 9:30) and the ascension (Acts 1:10). The two at the transfiguration were Moses and Elijah. Was Luke suggesting these same two were at the resurrection and the ascension? Possibly. Incidentally, Jewish law required two witnesses to confirm a matter. These two witnesses were present to explain the meaning of the empty tomb. Jesus was not there. He had risen.

"Remember how he spake . . . in Galilee" (24:6). The discussion at the transfiguration of Jesus was how his death should be accomplished at Jerusalem. Also, Jesus had given his disciples explicit instructions about his coming death (18:31-34). So these women were reminded that Jesus had predicted the resurrection during his Galilean ministry. "And they remembered his words . . ." (24:8). The resurrection put all of Jesus' teachings in a different light. Now they could interpret the empty tomb in light of his prophecy.

"All the rest . . ." (24:9) indicates that Jesus

had many disciples other than the 11 and these holy women. Apparently, the disciples were staying together during those troublesome days at Jerusalem. These women announced the startling news to the rest of Jesus' followers. Their report was dismissed as fantasy. The others continued to disbelieve until convinced by their own personal experiences by the appearances of Christ.

Late in the afternoon on the day of the resurrection, two of the disciples were on their way home to the village of Emmaus, some few miles west by north of Jerusalem. One of them was Cleopas. It would be logical that the other disciple was his wife. Jesus appeared on the road and began to talk with them. They did not recognize him. This perhaps is understandable because of their tremendous discouragement. They had believed in Christ as the Messiah. All their hopes and dreams for the future were based on him.

Messiah was to be a political deliverer, but that could not be since Jesus had met his death. Jesus inquired as to the reason of their sadness. They recounted the events of the past few days in Jerusalem concerning the death and burial

of Jesus. Jesus seized the opportunity of expounding to them the Scriptures and, in particular, the prophecies concerning the coming Messiah. He challenged them for their disbelief in those prophecies. Two things were necessary. One, that Christ should suffer. Second, that he should enter into his glory. The suffering of Christ was a prelude to his entering into his glory. It was amazing still that these disciples yet did not recognize Jesus while he preached to them.

"Abide with us . . ." (24:29). Arriving at their home the two extended common courtesy to a stranger who had a longer journey but no shelter for the night. Jesus accepted their invitation. A most unusual thing occurred. Jesus assumed the role of host. When he blessed and broke the bread, the two disciples immediately recognized him. Something special in the way Jesus approached one of life's ordinary experiences, blessing the food and eating, caused those two disciples to recognize him. Then the supernatural of Jesus revealed itself and he vanished out of their sight. Because of the resurrection, the Christian community no longer depends on his actual physical presence.

Gayle Alexander is pastor, First, Tupelo.

Victory over death: Easter message for today

Matthew 27:62 to 28:15

By Jimmy G. McGee

Last night my wife and I visited in the home of a recently widowed mother of two. Two months earlier this lady in her early forties lay



McGee

critically injured in a hospital as we buried her husband of 25 years, killed in an auto accident. Experiencing the miracle of healing herself she affirmed her thanksgiving to God for his providence and for the sense of victory over death. Early this morning I sat with the

wife and daughter of a man who after a long illness died in the night. He was in his 70s. Full of God's spirit, they ministered to me. The wife said: "He's with the Lord. It's in the Bible 'precious in the sight of the Lord is the death of his saints' and 'to be absent from the body is to be present with the Lord' and we're rejoicing!" These Christians are experiencing victory over death!

I sat down to write this Sunday School lesson. The words of the angel commanded my attention. "He is not here: for he is risen, as he said" (verse 6). The resurrection of Jesus is the basis of our hope. Said Jesus, "Because I live, you

shall live also (John 14:19)."

Soon after Jesus' death on the cross was certified, he was buried in the new tomb of Joseph of Arimathea. The tomb was hewn out in the rock and a large stone rolled to close the opening. It was the day of preparation.

On the next day, the chief priests and Pharisees came to Pilate. It was the Sabbath day, but they are troubled about having the last word. They remembered Jesus' words, "after three days, I will rise again (28:63)." Earlier before the council these words they used to accuse Jesus of blasphemy concerning the temple. Now they interpret the words in reference to Jesus' intention. It is their desire to keep Jesus' body in the grave.

With Pilate's permission, they seal the stone and set a watch of guards. The seal was accomplished by wax and an official imprint to legally forbid any tampering with the tomb. The guards would make sure no one interfered with the grave and body of Jesus. The very thing they do to prevent Jesus' resurrection provides the earliest evidence of Jesus' bodily resurrection. Nothing could keep Jesus in that grave, for God raised him up!

UNIFORM

Early on the first day of the week Mary Magdalene and the other Mary came to see the sepulcher. These women were devoted to Jesus, and God rewards them with the earliest news of Jesus' resurrection. An earthquake rattled the earth. An angel of the Lord rolled back the stone and sat upon it. The countenance of the angel was like the lightning and his clothing white. The guards fainted with fear. The women listened with sensitive awe to the angelic announcement of Jesus' resurrection.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay (verse 6)." Come and see. He is not here. The tomb is empty. He was here; see where he lay. Buried, the grave sealed and guarded, but Jesus has risen as he said he would!

The opening of the tomb was not for Jesus to get out but for these witnesses to see its emptiness. Jesus had left the tomb, bodily, in the power of almighty God, a miracle indeed. Today, we need not be concerned that our burial customs and the decomposition of the body will hinder God's resurrection of us who believe.

The open tomb is joined with the cross as the great symbols of our faith. The closed tomb of Rachel, more than 3,000 years old and located approximately four miles outside of Bethlehem, is marked and well known to this day. The ex-

act location of the open tomb Jesus used is unsure. One traditional site in the garden near Gordon's Calvary affords the visitor an excellent picture of how it might have been. The point is, there is no place that marks the claim "here lie the remains of Jesus." This is the distinguishing mark between Christianity and world religions. Christians worship and serve a risen Lord. Come and see is the invitation to believe and to take heart.

Go and tell. Go quickly and tell the good news that Jesus is risen from the dead. Tell his disciples! Tell everybody. It was too good not to be true and they went quickly with the emotions of reverent fear and great joy. They "did run to bring his disciple word." Every story of the resurrection of the Gospels ends up as the story of a foot race. This kind of news prompts an enthusiasm that cannot be quenched.

Obedient to the command of the angel and prompted by their rekindled hope, the women "went to tell." And true to Jesus' manner and presence, he "met them." They "worshipped him." Tell my disciples, "there shall they see me." Because Jesus rose from the dead, we who believe will experience victory over death both as we face it with our beloved ones and as we ourselves die. Tell somebody today.

Jimmy G. McGee is pastor, First, Grenada.

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director
P. O. Box 11308, Jackson, MS 39213, (601) 922-2242
Accredited by the National Association of Homes for Children
Licensed by the State of Mississippi

DRESS A CHILD AT EASTER — 1988

Dress a Younger child for \$100.00
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OUR DRESS A CHILD AT EASTER 1988 REQUIREMENT IS \$145,000.00

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For more than ninety years The Village has consistently addressed the needs of children and their families. Therapeutic and redemptive ministries "result in individualized case management plans" according to Executive Director Paul N. Nunnery. Residents with more emergent problems are placed in one of the programs included in the CRISIS CARE UNITS, while residents with less emergent and more traditional problems are assigned to one of the programs included in the Village's EXTENDED CARE UNITS.

EASTER, 1988, challenges those of us who work with dependent children to lead them to recognition of "... THE SHINING POSSIBILITIES OF THE LIFE THAT IS ETERNAL!"

We need your PRAYERS and FINANCIAL SUPPORT. OUR **DRESS A CHILD AT EASTER** goal this year is **\$145,000.00**. On behalf of the children on The India Nunnery Campus, Farrow Manor Campus, at Dickerson Place, at Deanash, at Reedy Acres and in our New Albany Group Home I thank you in advance for helping us reach our requirement.

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The Baptist Children's Village

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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hope-fully designed to further honor, with taste and respect, those who are and have been special to our special friends.

MEMORIALS

January 7, 1988 -
February 3, 1988

Mrs. M. G. (Elsie) Sanders
Mrs. Catherine Pettit
Williamsville BC, Kosciusko
Jimmy Sharp
Mr. & Mrs. Robert Mabry
Claude Shaw
Doris Johnson
Mrs. Lottie Sheppard
Ms. Clemmie Goodman
Mrs. John E. (Mary
Hammerly) Sherrod
Jim & Sarah Pilgrim
Mr. Ralf Shots
Mr. & Mrs. Bernard Howell &
Reed
Mr. & Mrs. Lewis Mashburn
& Laine
Mr. & Mrs. Euree J.
Grantham
Helen Sills
Mr. & Mrs. Lonnie Smith
Mr. W. W. (Bill) Simpson
James, Shawn, Jim & Etta
McIntosh
Ali Elizabeth Singleton
Mrs. Fern M. Lyter
Mrs. Maude Estelle Skaggs
Jane & Billy Armstrong
Mrs. Howard Slay
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Andrew Smith
Mr. & Mrs. John H. Gilliam
Mr. Calvin Smith
Mr. & Mrs. Cordie Clower
Floyd & Melba Howard
Mr. L. A. Smith
Mrs. Agatha A. Neal
Mrs. Joe Lee Smith
Mr. & Mrs. H. E. Bishop
Mrs. Mary Virginia Smith
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Mrs. Annie Lou Sox
Ms Louise Anderson
Mr. Glynton Spain
Sam & Marjorie Carter
Annie Lou Womack
Billie & Boyd McGlaun
Mrs. Norwene Speights
Ann Dale's Sunday School,
Prentiss BC
Mr. Tom Spinks
Mrs. Marguerite C. Howell
Robert & Jo Howell
Mrs. Eva Nell Spinosa
Mrs. Daisy Wolfe & Bill Little
Mr. & Mrs. Tom Rice
Mrs. Timmie Steen
Helen & Mike Lammons
Judge J. C. Stennett
Oscar & Velma Adams
Mr. & Mrs. Kenneth
Armstrong
Mrs. T. M. Hederman Jr.
Mr. & Mrs. Floyd Price, Jr.
Mr. & Mrs. Ray T. Stennett,
Sr.
Mr. & Mrs. Ray T. Stennett,
Jr.
Mrs. M. A. Boothe
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Mrs. Martha Crisler
Mrs. Sue Dortch
Mr. & Mrs. J. F. Emerson
Mr. Ralph Hester
Dr. & Mrs. Raymond S.
Martin Jr.
Mrs. Virginia Potts
Celestia Thomas
Mr. Robert H. Young
Mrs. Charles Hooker
Elrene Payne
Mrs. Ruth Stephens
Sybil Follin
Mr. William "Bill" Stovall
W. A. & Deloris Dunaway
Mr. & Mrs. Woodson
Campbell
Jimmie Strong
Mr. & Mrs. A. W. Sharp
John L. & Earline Dugan
Mr. & Mrs. Red Strong
Louis & Elzene Bell
Mr. James T. Strong
Mrs. Verna M. Kellis

Vernon Studdard
Kolola Springs Baptist
Church
Mrs. Marie Sutton
Mrs. H. S. Parker
Mrs. Mae Bell Tadlock
Forest Baptist Church
Mr. J. Moreland Tanner
Louise & Bessie Gordon
Mr. & Mrs. Robert C.
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Edwin "Bill" Tate
Mrs. Delores D. Case
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Louisiana
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Baptist Record

New Orleans: "conservative"

By C. Lacy Thompson

NEW ORLEANS (BP) — New Orleans Seminary wants to be "known as a conservative institution," trustees said during their March 17-19 annual meeting. At the meeting Mississippian Paul Moak was elected vice chairman.

The statement was included in an eight-page response to the Southern Baptist Convention's Peace Committee, which was adopted unanimously by trustees.

"It is our considered judgment that we have been extremely careful in discharging our responsibility to preserve doctrinal integrity of the institution. We have carefully screened all professional staff concerning their belief in the inspiration of the whole Bible as a book that is 'truth without any mixture of error,'" the response says.

In addition, it notes the excellent spirit of the seminary faculty in signing the Baptist Faith and Message statement and the seminary's Articles of Religious Belief, as well as the faculty's "heartfelt agreement" with the six Southern Baptist seminary presidents' Glorieta Statement. It also pledges cooperation in every way possible to effect reconciliation within the Southern Baptist Convention.

The response expresses the agreement of the seminary board, administration and faculty with the foundational statement on theology in the Peace Committee report which

exhorted trustees "to carefully preserve the doctrinal integrity of our institutions receiving our support, and only employ professional staff who believe in the divine inspiration of the whole Bible and that the Bible is 'truth without any mixture of error.'"

It details a three-step faculty selection process and says at each step the prospective faculty member is questioned about commitment to the Baptist Faith and Message statement.

The trustee statement also says the seminary cannot "embrace the idea of selecting faculty members from 'across the theological spectrum of our Baptist constituency.'"

"If this were strictly interpreted, it would mean that we would be committed to selecting faculty members who do not believe that the Bible is without mixture of error. This we have steadfastly declined to do. It is the feeling of this board and administration, concurred in by the faculty, that we want New Orleans Baptist Theological Seminary to be known as a conservative institution of higher learning and practical ministerial training."

It adds that the seminary "not only wishes to maintain doctrinal integrity, but it also is willing to face needs and problems in the doctrinal area as they arise. We recognize that there will probably never be 100 percent agreement among Baptists on the interpretation of the Scripture; however,

the inspiration, the validity, accuracy and authority of the scriptural accounts are not in question at this institution."

In his report to trustees, seminary President Landrum P. Leavell II expressed disappointment with Peace Committee members who have violated their own calls for peace and questioned whether the group still can serve as a catalyst for peace. "In my judgment, at this moment the Peace Committee is a colossal \$300,000 failure," he said.

The convention remains at a crossroads, he said. It may be "the most powerful tool God has available," but in recent years it has become less and less usable, and God has moved to others.

"God is not locked in. He is not obligated to Southern Baptists. He is not obligated to wait on us. And if we don't lay down our shooting arms and stop fighting, God's not going to wait on us forever," he emphasized.

Trustees also elected a slate of officers: Ernest L. Carswell Jr., pastor at First Baptist Church, Taylors, S.C., chairman; Paul G. Moak, an automobile dealer from Jackson, Miss., vice chairman; Rueben F. Thomas, an oil company executive from Metairie, La., secretary; and James E. Davison, owner of a transport company in Ruston, La., treasurer.

C. Lacy Thompson writes for the Louisiana Baptist Message.

'Jesus is alive' says British mail

LONDON, England (EP) — Through March and part of April letters mailed in Britain will carry this message "Jesus is Alive." The slogan will be part of the postmark used by the postal service on nearly 50 million pieces of mail each day, including mail bound for Moslem, Buddhist, and Jewish nations.

The British postal service has a policy allowing "any institution, organization or member of the public" to pay to have a slogan put on the postmark. The "Jesus is Alive" postmark was the idea of Christian bookstore owner Paul Slennett, 41, who paid 50,000 pounds (\$86,500 U.S.) to have the slogan used to cancel stamps.

Slennett said he got the idea five years ago while listening to a sermon by a lay preacher who collected stamps and postmarks. "I just felt the Lord saying he wanted a Christian postmark," said Slennett, who owns a bookstore in Southend-on-Sea.

For ministers who 'opted out'

April 15 last chance for Social Security

Dallas — Ordained ministers who opted out of Social Security have until April 15, 1988, to file Form 2031 to revoke their earlier decision.

Among the possible benefits of Social Security are income during disability and old age, survivor benefits for spouse, children, and other family members, and Medicare.

Congress has indicated this may be the last opportunity for ministers to re-enter the Social Security System. After April 15, ministers who filed Form 4361 may be barred from ever participating in Social Security.

To revoke the Social Security exemption, one must file Form 2031 in triplicate not later than April 15, 1988, and pay the entire self-employment

tax (SECA) due for 1987. Schedule SE (Form 1040) must also be filed.

The exemption may also be revoked effective Jan. 1, 1986, to increase quarters of coverage.

Before 1968, an ordained minister was exempt from Social Security unless he chose to elect coverage. Beginning in 1968, ministers were covered as self-employed for Social Security purposes unless they filed for exemption on Internal Revenue Service Form 4361.

"Once a new idea springs into existence, it cannot be unthought. There is a sense of immortality in a new idea."

— EDWARD DE BONO

SCRAPBOOK

Hope: Because of Easter

I would like to share a dream about my mom that has been a comfort to me for many years.

My mom had a stroke about a year before her death that left her needing support when she walked. She would hold onto chairs or the wall or me when she went into another room.

After her death, I talked to God, "God, I know that my mama believed in you and had received Jesus as her Saviour but I want to know if she's happy where she is right now. Will you find a way to show me so I can have peace in this situation?"

That night, I dreamed I was standing close to the top of a levee (long, man-made hill) and was looking over. This side of the levee was brown and dead looking. The other side was green, and flowers were everywhere. (She died in December).

In the distance, I could see someone running toward me. When she got closer I could tell it was my mom. Her face was radiant with joy; a beautiful smile was on her lips.

But when she got to the top of the levee and started down this side she became old and crippled and tired.

She could barely walk.

In my mind, in the dream, I thought, "Oh! I'd love to have her back, but if she's going to be like that I'd rather let her go."

She turned around and trudged back up the hill. When she got to the top she went running and jumping and skipping away.

I've had peace for nine years. When I get depressed I think about that look on her face and hope returns.

—Linda S. Leach

The first Easter

'Twas the night before Easter and all were in bed, Heartbroken and sad, for Jesus was dead. Confused and disappointed, void of all hope, Without Jesus to lead them, unable to cope.

The women came early to his tomb, With a feeling of despair, of impending doom. There in the dawning of a glorious day, They found that the stone had been rolled away.

"Do not be afraid," the angel said, "Why seek ye the living among the dead? Look in his tomb, and at his grave clothes, Go tell his disciples that he arose!

Don't you remember the promise Jesus gave? Follow me to triumph over sin and the grave! Our hope is rekindled, we will never retreat. Redemption of man is now made complete.

—C. B. May Jr. Smithdale

Earth's resurrection

As Christ arose on Easter morn,
All earth will rise and be reborn.
The long cold sleep of winter's past,
And spring is coming on at last,
Seeds are sprouting in the earth,
Trees and shrubs put on new birth.

Soon field and lawn will be ablaze,
With brightest flowers to meet the gaze.
Bees are humming 'round the hive,
Birds sing out, "The world's alive."
'Tis Easter morn and spring is here,
The loveliest time of all the year.

—Lucile C. Stewart, 1984, at age 93



The stone

We thank you, dear Lord, for Easter,
For God provided a way.
That there would be an empty tomb,
That the stone would be rolled away.
Our Savior rose, our sins atoned;
Unless we repent, there lies a stone.
Forgive us, Lord, we humbly pray —
Your angels will roll our stone away.

—T. B. Walden
Jackson

Baptist Record

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